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ORIGINAL.

STUDY OF LANGUAGES.

Frequent inquiries have been lately made, concerning the beneficial tendency of the course of studies, that has long been established in our seminaries of learning. And more particularly the inquiry has been started, "whether the time devoted to the study of the learned languages, as they are generally called, might not be more profitably spent in prosecuting other studies."

Although it is a good argument, to say, that a knowledge of the languages, particularly of Latin and Greek, has for a long time been considered as an indispensable part of a good education, and that the learned, and more especially those who have been considered proficient in classical literature, have borne an undivided testimony in their favour. Yet this is not enough for the advocates of the new systems of education: because, forsooth, they themselves have never derived any advantages from the study of languages; and for a very good reason too, because they know nothing about them. The fact that a knowledge of languages is a highly valuable acquisition, is denied by no one: but the reasons why it is so, can only appear from a close investigation of the subject; and by distinctly ascertaining the manner in which the study of languages affects the reasoning powers, memory, judgment and habits of an individual; not forgetting, at the same time, the positive and undeniable advantage de-

rived from a more extensive knowledge of the general principles of all languages, called Universal Grammar, which can be obtained from no other source.

Four years (as a general rule) is the time allotted to a boy of respectable talents and moderate industry for obtaining any thing like a correct knowledge of the Greek and Latin languages; less time would make him but a mere smatterer; a truly contemptible degree of proficiency in any branch of education, and consequently never attended with any solid advantage. This we wish to be kept in view. Now we grant that this is a matter of some importance to all, if not as it respects the time spent, the expenses are considerable; yet we confidently trust that the whole will be more than counterbalanced, in almost every instance, by the advantages resulting from such a knowledge: And here we are prepared to meet the inquiry; "whether that time might not be more profitably spent in prosecuting other studies?" What other studies we ask? At the age of twelve, we may suppose a boy to have completed every study, that could be prosecuted with advantage, or any degree of advantage, at that age. The study of languages is admirably adapted to his capacity, and calculated to call into action all the faculties of his mind; his reason, his memory, his judgment are exercised and improved. He learns to compare, to reason, to investigate. Every thing is done by rule, he takes no position without being satisfactorily assured that it is cor-

rect. Habits of attention are now formed, that could not be formed at any other time or by the prosecution of any other study; for the mind soon tires by endeavouring to comprehend those subjects that are beyond its grasp, and turns from them in despair: such, for instance, as are presented in mathematics and other abstruse sciences. But in the study of languages every step facilitates the approach to the succeeding, and that to the next, by a continued and regular gradation; until the powers of the mind arrive at such a degree of improvement as satisfactorily accounts for the amazing facility with which the linguist acquires a knowledge of other branches of literature, in comparison with those who have not pursued the same course. For it must be recollected that the study of languages is not completed in a day, a month, or a year; but years of incessant application must be spent: a time sufficient to produce and fix habits of application and attention, the worth of which can only be duly appreciated by those who enjoy the numerous advantages resulting from them. Other studies, if they are attempted, are finished, generally speaking, in a few weeks or months at most, and generally, owing to the age of the student or the difficulty of comprehending them, as soon forgotten. In developing, strengthening and improving the faculties of the mind, much the same things are to be observed, as in strengthening and improving the corporeal powers. As it would tend rather to destroy than to improve and increase the strength of a youthful body to attempt actions far beyond its power; so we infer that the youthful mind in attempting things beyond its power, if it does not always become deranged, at least it ceases to progress, which must infallibly be the case in attempting all those studies that are above its comprehension. A child by repeated ef-

forts, learns to sit, then to creep, to stand, to walk, to run, to jump. Daily practice will enable him to run faster, and leap farther. A succession of efforts will enable him to walk a rope, to turn a somerset, to stand on a horse at full gallop, and in a word to perform all those feats of activity and strength so frequently displayed in a circus, or exhibited at a common show. In exactly the same manner the powers of the youthful mind must be exercised and brought to perfection. The mind must be exercised repeatedly, attending to that which is easy at first then to the more difficult, step by step, until it displays those astonishing powers so often witnessed, and becomes capable of comprehending and elucidating those difficulties that once seemed insurmountable. For effecting this we can find no other study combining so many advantages, as that of the languages. The student obtains a complete knowledge of the nature, power, beauty, and peculiarities, of his own language, so much of which is derived either remotely, or immediately from Greek and Latin. In speaking and writing, he has no doubt about the propriety of the words and expressions which he uses, which is ever the case with regard to the mere English scholar. Does he wish to become a professional character? The terms of his profession will be more easily, clearly, and perfectly understood, than if he had been under the necessity of learning them from a medical dictionary; or a huge compilation of law terms, which from their very nature, contain nothing but abstract names, to the derivation of which he must forever remain a total stranger. This also accounts for the rapidity and perfection with which professional knowledge is acquired, so often manifested in the progress of those who have enjoyed the benefits of a classical education, when compa-

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red with those who have not—But this is not all: the linguist has for years been improving his taste, by becoming intimately acquainted with the best models of antiquity. Works which on account of their peculiar merit have survived the “wreck of ages” in a measure become his own; he becomes intimately acquainted with productions which have never had a parallel and perhaps never will. Is he gifted with poetic talents? The works of the immortal Homer are before him in all the beauty of their original dress; Virgil, Horace, and others, afford a practical comment on the nature and design of poetry. Does he wish to become a proficient in rhetoric? he finds it exemplified, and scattered over every classic page. Here the productions of native genius improved by art, shine conspicuous. Examples, illustrating the most important rules, are not merely presented to the mind; but stamped upon it under such circumstances as to render them indelible. But does he wish to study it as a science? Longinus the great master is before him, whom all succeeding writers on the subject have almost literally copied. Does he wish to become a public speaker? the matchless arrangement, the irresistible force, the captivating harmony, the inimitable skill, and the subjugating powers of Demosthenes are before him. He becomes acquainted with the no less famed Cicero, learns his mode of attack and defence. But there is yet another advantage derived from the study of language. All are aware of the advantages resulting from a faculty of communicating our ideas with facility and in a perspicuous manner. This facility is improved in no ordinary degree, by repeatedly clothing the thoughts of another in our own language. Therefore every page the student recites is so much added to his practice; which finally produces an amazing expert-

ness in expressing the thoughts of another contained in a different language. Such an exercise as this, continued for four or five years, cannot fail to have a powerful influence on the capacity of the individual. Hence too, we find with what readiness many individuals can deliver the result of their investigations to an audience without ever having a syllable previously written on the subject; and the gradation is easy from exhibiting the ideas of another in our own language with propriety and ease, to exhibiting our own thoughts in a beautiful and interesting dress. This may be farther illustrated by referring to the well known condition of mechanics. A mechanic of long practice in the various branches of his art, can perform a piece of work in half the time, and with a much greater degree of perfection and beauty, than that which the less experienced would require; he handles his tools with a facility acquired by long practice; knows the effects their application will produce and when and where to apply them. In like manner the linguist applies his mind from habit, and reasons from custom. He knows the nature and advantage of a correct arrangement, and the effect and force of words. In short he proceeds to business as a person who has all his instruments at hand, and who understands their nature and use. Therefore, when we take into consideration the variety of benefits accruing from a correct knowledge of the dead languages: that a more correct knowledge of our own language is thereby obtained, than can be obtained from any other source; that the faculties of the mind are improved in a manner, at a time, and in a degree which could not result from any other study; that a more correct and useful knowledge is gained of technical terms pertaining to every other science; that the works from which they are learned afford the most perfect models of all kinds of compos-

tion, and therefore contains the fullest system of practical rhetoric; that the exercise of translating is admirably adapted to qualify for extempore speaking; we must, we are forced to conclude, that a knowledge of language is not only a necessary and highly useful, but an almost indispensable part of an education; and that the time spent in our colleges is neither too long, nor could be employed in any other study to greater advantage.

H. H.

DECLAMATION.

(Continued.)

The first object of every speaker is to gain the attention of those whom he addresses. Without this, the most cogent reasoning will be used, and the most powerful motives urged in vain; and even the greatest elegance of manner unappreciated. But a speaker may gain the attention of his audience to his manner, apart from his subject—and if vanity be his governing principle, this will probably be the height of his ambition. To this, declamation chiefly contributes, as it tends to destroy that, which, in a really eloquent speaker, fixes the attention to the subject, while it causes us to forget the man. All the excellencies which it confers, are strictly personal; and are calculated, and designed to commend the performer—not the performance—so that the better he succeeds in gaining this point, the less will be his success in recommending his subject, or making any permanent impression on the minds of his audience.—Like an exquisite piece of music performed by a skilful hand—the beauty of his language, the harmony of his periods, the elegance of his figures, and the music of his voice will divert the whole attention to themselves, to the neglect of whatever force of reasoning or sublimity of sentiment the performance may possess. The attention of the speaker

himself being wholly taken up with the mere machinery of eloquence, how can he expect—if indeed he wishes it—to inspire his audience with any higher sentiment than an admiration of his acting?

Let us not be understood as decrying elegance of manner, or any correctness of language, which may contribute to the effect of good speaking. All we blame, is that theatrical elegance and affected accuracy, which are confined to the mere exterior of eloquence, and exhaust, upon matters of minor consideration, the care which is due only to the highest excellencies. With this, we are of opinion, that the practice of declamation, in our colleges, is mainly chargeable. In proof of this position, we need only remark, that a great similarity of manner is found to exist amongst all the graduates of the same institution.—This is caused by imitating some popular speaker, belonging to the seminary of which they are alumni. But this imitation can extend only to the external manner of the ascendant orator, whether principal, professor, or student. The peculiar character of his mind, or temperament of his feelings, cannot be transferred to another.—Hence, where there is a difference in this respect, an attempt to conform to the general manner, or particular action of another must always lead the speaker astray from the path of nature; which, in oratory, more perhaps than in any thing else, ought to be constantly followed. And whether the model be good or bad will make but little difference in the deteriorating effect produced—except that the more eminent the favourite is, the greater the absurdity of inferior minds attempting to copy him. But it is most to be regretted when a young man of real talents—of something like Demosthenes' fire and vehemence—is so unfortunate, as to select for his prototype some cold, measured, affectedly accurate speaker; whose

pedantic, lifeless manner commends itself to the youthful imitator, only because he admires the man for some other excellence; or because his taste is not yet sufficiently chastened by experience.—The practice of declaiming will always lead to imitation, which, in almost every case—perhaps without exception—is unfriendly to true eloquence.

That declamation produces a tendency to imitate the manner of some eminent or popular speaker, or some particular school of oratory, must be obvious to the most careless observer. How else are we to account for the fact just alluded to? namely, that a particular style of speaking characterizes the students of particular institutions; or the pupils of particular instructors; while, in common conversation, the most striking difference is seen, not only between the alumni of the same institution, but even between the members of the same class, and young men of the same family. In the one case the existence of the thought, and consequent feeling, in the mind, at the time of utterance, gives propriety to the manner of enunciation, and prevents that unnatural tone, and impropriety of emphasis,—which is so apt to mark the manner of reading, adopted by most persons, from carelessness of considering the true import of what they read—and which inevitably follows the habit of memoriter declamation.

It was the remark of Cicero, and other ancient Rhetoricians, that the character which distinguished the eloquence of one age, or country from another, could be traced to some individual, who excelled those of his own age and country. That those, whose particular manner marked the several eras of eloquence, in which they excelled, should surpass all who followed them in the same track, is by no means surprising. A copy, executed even by the hand of a master, is by inferior to an original effort, by the same hand, whatever

may be the comparative excellence of the original productions of the respective artists. Thus, the leaders of the several schools of eloquence may be correctly compared with each other: but from the time that one of these schools became fairly established, we can trace the gradual decline of oratory in it, until some one was found, who had talents and courage sufficient to effect a reformation. Many, no doubt there were in the mean time, who had all the natural requisites to become eminent, and even to surpass their masters, had they not been trammelled by custom. But the man, who can gain an eminence sufficient to put down competition, and thus become an object of imitation, will, de facto, secure to himself a continuance of that preeminence, so long as others, though his superiors in talents and learning, will be content to copy the example which he has set. In many cases, this tyranny of example is, by imitation, continued for ages; to the no small detriment of human improvement.

Since then, the practice of memorising pieces for declamation produces no advantage, which cannot be better attained by other means—and since it consumes time, that might be better employed—and by producing a habit of imitation, and leading the student off from a natural and unaffected manner of expressing himself, tends to disqualify the speaker for making a deep impression on his audience, by diverting their attention from the subject to himself—it would seem, that at least a sufficient portion of time and attention is bestowed upon this exercise in our seminaries of learning.

(To be Continued.)

Heat.—A professor lecturing upon heat, observed that one of its most conspicuous properties was the power of expanding all bodies. A humorous student rose from his seat and asked, "Is that the reason why the days in warm weather are longer than those in cold?"

SELECTED.

THE RIGHT USE OF REASON IN RELIGION.*Continued.*

The exact state of the matter is this. The scriptures, it is admitted, contain a revelation from God; but there are many things in the Bible, which, if taken in the most obvious sense, are inconsistent with reason; now as nothing inconsistent with reason can be from God, it is concluded, that this cannot be the true sense of Scripture. Accordingly, their wits are set to work, and their learning laid under contribution, to invent and defend some other sense. Upon these principles, a man may believe just as much, or as little as he pleases, of what the Bible contains; for it has been found that no text is so stubborn as not to yield to some of the modes of treatment which have been adopted. But I maintain, that this whole procedure is contrary to right reason. The plain course which reason directs us to pursue, is, after examining the evidences of revelation, and being satisfied, to come to the interpretation of the Scriptures with an unbiassed mind; and in the exercise of a sound judgement, and with the aid of those helps and rules which reason and experience suggest, to obtain the sense of the several parts of the document; and although this sense may contradict our preconceived opinions, or clash with our inclinations, we ought implicitly to receive it; and not by a refined ingenuity, and laboured critical process, extort a meaning, that will suit our own notions. This is not to form our opinions by the Word of God, but to cut down the sublime and mysterious doctrines of revelation to the measure of our narrow conceptions. And thus, in the creed of many called rational christians, the divine system of heavenly truth is shorn of its glory, and comes forth

little more than an improved theory of Natural Religion. There is no reason in this.

But what if the plain sense of Scripture be absolutely repugnant to the first principles of reason? Let that be demonstrated, and the effect will be, rather to overthrow the Scriptures, than to favour such a method of forming a theory from them. But no such thing can be demonstrated. The reasonings by which it has been attempted to prove, that the doctrines, commonly called orthodox, are contrary to reason, are fallacious; and a similar mode of reasoning, on the truths of Natural Religion, will land us in atheism.

Deistical writers have been fond of representing faith and reason as irreconcilable. They have insinuated, and even asserted, that revelation cannot be received without a renunciation of reason; and have affected to regret, that it should be subjected to the trial of a rational investigation, which they allege, it can by no means bear. This was a favourite topic with Morgan, Bolingbroke, Voltaire, and Hume. The last mentioned author, in the close of his far famed Essay on Miracles, uses the following language; "Our most holy religion is founded on *Faith*, not on reason, and 'tis a sure method of exposing it, to put it to a test, which it is by no means fitted to endure."—And again; "Mere reason is insufficient to convince us of its [the Christian Religion's] veracity, and whoever is moved by faith to assent to it, is conscious of a continual miracle, in his own person, which subverts all the principles of his understanding."

On the insidious nature of this attack, I shall not stop to remark, except to observe, that it may be taken as a specimen, not only of Hume's method of treating Christianity, but of that of the whole tribe of deistical writers, until very recently, when

they have come out boldly. Under the mask of friendship, and with words of respectfulness on their lips, they have aimed the most deadly thrusts at the vitals of Christianity. But with regard to the sentiment, expressed in this extract, the friends of revelation utterly disclaim it, and hold it to be false and unfounded. The state of the controversy between Christians and deists, did not authorize any such assertion. The defenders of the truth have been ready to meet their antagonists on the ground of impartial reason. They have met them at every point, where they have chosen to make the assault; and I may safely say, that no deistical argument remains unrefuted, no infidel objection undetected and unexposed. As Mr. Hume wrote this immediately after finishing his argument against miracles, perhaps he felt a confidence, that he had achieved what none before were able to effect. But his confidence was premature: the argument which he claims the honour of having discovered, (though this might be disputed on good ground,) has been refuted, with a clearness of evidence, sufficient to bring conviction to any mind, but that of a sophist or sceptic. But we shall have farther occasion, in the sequel, to consider the force of Mr. Hume's reasonings against miracles.

It may, perhaps, require some apology, that a subject which has been so fully and ably discussed, in numerous volumes, should be attempted to be treated in a short essay. My only apology is, that the poison of infidelity is imbibed by many, who never have access to the antidote.

It is much to be regretted that some of the books which are almost sure to fall into the hands of literary youth, are deeply tinctured with skepticism. How many read Hume and Gibbon, who never have seen the answers of Campbell and Watson. Now, if we can present, even a brief

outline of the evidences of Christianity, to those who may not be disposed to read larger works, we may be contributing, in some degree, to prevent the progress of one of the greatest evils to which men are liable.

(To be continued.)

CONSUMPTION.

There is something of moral sublimity in that unbending firmness with which we see the virtuous man struggling with the storm, and triumphing in the panoply of his religion. It is easy to be resigned to suffering ere the thunder has yet burst over our heads:—but in the strength of religion, to wrestle with the power of our destroyer; amid the darkness below to fix the steady eye on the eternal light above; as link after link is broken from the chain of our earthly hopes, to feel the heart clinging more closely to those things which are not of this world, to stand alone upon the shores of life, and see the last plank amid the wreck, swept from beneath our feet, yet supported by the rock of ages; to feel the eternal hope deepening and strengthening but more intensely within us; this is to *practise* the hardest lesson, "Thy will be done."

A few year since, I resided in the neighbourhood of a venerable friend. A clergyman, and residing in the heart of the country, his life glided away like the summer stream in the quiet sunshine of tranquil affection. The cloud had indeed, at times, come over it, but it had passed away. He had bowed to the hand that had laid his hopes in the dust; and when the bitter cup was removed, he had drunk consolation from the fountains of everlasting life. One by one, the friends of his youth, and the children of his hopes, dropped away, and left him almost alone. Yet one remained, who was all the world to him. Often have I heard him bless God that when the voice of his re-

buke was heard, he had spared her, who now in the freshness of her beauty was even at his side.

It was the close of the Sabbath. In the calm twilight of a summer evening, I sat listening to the conversation of my friend. Near us sat his wife, and opposite his daughter, her hand clasped in his, to whom, the next day, it was to be pledged "for joy and for sorrow." The deep and beautiful serenity which pervaded nature, as it lay stretched before us in the quiet moonlight, seemed to communicate itself to our own hearts—the hills, the rocks and the trees, lay sleeping in the clear light; while their deep shadows, concealing the rough points of the scene, marked but more strongly its beauty. Our very conversation was carried on in suppressed tones, as if fearful of disturbing the Sabbath stillness around. Allured by the beauty of the evening, the young couple walked out together, to pour forth the fulness of their hearts in the secret sanctuary of nature.

"We shall see you to-morrow," said my friend, as I rose to take my leave. "Yes!" added his wife, "Annette expects you to-morrow. On this occasion she wishes to see all her old and early friends." I accepted the invitation.

The next morning dawned as clear as the preceding evening had promised. As I walked out to enjoy its freshness, I met my friend. "Annette is ill," said he. "She exposed herself to the damp and dews in her walk last evening, and is now threatened with fever." Night after night, and hour after hour, her mother sat at her bed side, watching the progress of the disease, ministering to her wants, and, the hardest task of all, wearing a smiling face, lest the increasing despondency of her own heart should alarm her child.

There is something of sublimity in this trait of female character—this deep enduring tenderness of a moth-

er's love. With man, even when the object is one of his deepest and dearest regard, there is a limit beyond which he cannot pass; when exhausted nature *will* claim repose; when the weary frame will sink, and the drooping eye-lid close. It is in this moment of weakness that woman first puts forth her strength—that the frame so feeble and delicate as to shrink before the breeze, and bow beneath the dew-drop, rises at once in its deep, strong energy;—through nights of watchings, and days of despair, unbent by fatigue without, unsubdued by bitterness within—offering the language of hope amid the hidden anguish of an aching heart, anguish more deep, more bitter, because it may not be uttered—turning in for strength and support, to the inexhaustible fountains of her own deep affection—and with the fabled devotion of the pelican, nourishing her offspring again from the warm life-blood of her own self-sacrificing heart.

Meanwhile, triumphing over every remedy, the deadly disease went on. None but they who have witnessed it can picture the intense earnestness with which the anxious mother watched the countenance of the physician, while day after day he felt the almost fluttering pulse, as if in his eye she could read the fiat of life or death; and none but they who have felt it, can tell the sinking sickening of the heart, as that inquiring look, read but too plainly, "there is no hope." But Annette was not deceived; and though she long forbore to allude to her situation, lest she should add to the distress of her friends, she at length ventured to speak freely. "It is not," she said, addressing the three individuals who were dearest to her, "it is not so hard to die. I know my Redeemer liveth, and that the silken tie is not severed forever." "For you," she said, addressing her lover, "you will not forget *her* memory, who

to the last will so love *yours*. Death seals the vow, that our hearts and our lips but pledged, and tho' we meet not as we would have met, we are in the hands of Him who judgeth wisely. You should have been a son to my parents; for my sake be so still. They will soon be childless. If you love my memory, love them." Then addressing her parents—"It in the course of life I have sometimes erred, and who has not? if I have ever cost you a pang, or a tear, forgive me. I fear you will remember her but too well. But be not unhappy—remember we meet again."

When I called the next morning to inquire after her health, I was received at the door by her father. He took my hand in silence, and leading me to an apartment, pointed to a coffin. It bore the name and age of his daughter. He watched the expression of my countenance, and his lip quivered, and his voice faltered as he said, "she has left us now, but God's will be done." His emotion was but momentary; and he again stood in calm and dignified composure at my side. I regarded him with astonishment and reverence. Friend after friend had gone; hope after hope had withered; the strong link that had grappled his spirit to the earth, was now broken; and he stood unbent by the storm that had laid his last earthly hope in the dust. His soul seemed to rise in its strength as affliction weighed more heavily upon it—to tower in its majesty above the darkness below, to dwell in the light of its eternal hopes, as the mountain lifts its head above the clouds below into the pure light above.

There is something peculiarly sad in thus visiting the deserted places of those whom we love; every object awakening anew some melancholy remembrance, calling up the bitter and muttered groan from the silent sanctuary within. In one place lay

Annette's work, another her chair; here her music, there her books; and when we sat down in the lonely apartment, how strongly did that very loneliness remind us, that there was indeed the deepest solitude; the solitude of desolate and broken hearts. Alas! the chain of affection clings but more closely to us, when the last link binds us to the grave.

The mother's was the grief of a mother. The lover was calm and tranquil; it was the calm of despair. His reason was unsettled. During the funeral ceremonies, he remained an uninterested spectator, though at times appearing to think that the ceremony was for his wedding. I was entering a carriage to follow the melancholy procession, when he appeared in the door and insisted upon accompanying me. We sat at first in silence; at length in a low and confidential tone he said "we are to be married to-morrow." Then connecting the present ceremony with the leading idea of his mind he said, "I did not know that we were to be married in the church. Is Annette in the first carriage?" She is indeed," I replied. When we had arrived at the church-yard, we alighted. The mother, with the yearnings of a mother's heart, would descend into the tomb to see where her child was laid. I saw her grasp the arm of an assistant, as the coffin was slightly turned to facilitate its entrance, as if fearing it would disturb her child. That repose, alas! was too deep to be broken. Her lover followed with the impatient air of one constrained to be present at a scene to which he was indifferent. "Come" said he plucking my coat, "Annette is waiting," and as I yet lingered a moment, the silent cavern rang with a laugh of insanity.

Her father alone seemed unsubdued by the blow. Strong in the practice of the faith he had preached, the polar star of his hope was too

high. And though the pale cheek and faltering voice proclaimed at times, that the spirit was wrestling with the strong feelings of nature, they served but as a more beautiful comment on that religion, which could so extract its bitterness from the sting of death; and never did that humble prayer, "Thy will be done," flow from a sincerer spirit, than from that of that childless man. In the hour of trial he had applied his heart unto wisdom. So teach me to number my days.

Under the beautiful shade of a large elm, is the tomb where Annette reposes. Years have now elapsed, and wild flowers and sweet briars have sprung up on the spot. There the shrubs are distilling the morning dew; the flowers are breathing their fragrance, and the wild rose is shedding its leaves, and the tears of affection and respect still consecrate the holy ground.

MARY, QUEEN OF SCOTS.

The writer of the life of this celebrated beauty, in 'Constable's Miscellany,' describing her nuptials to Francis, in the Church of Notre Dame, at Paris, thus portrays the person of the young Queen:—"During the whole of these solemnities every eye was fixed on the youthful Mary; and, inspired by those feelings which beauty seldom fails to excite, every heart offered up prayers for her future welfare and happiness. It is not to be supposed, indeed, that in her sixteenth, her charms had ripened into that full blown maturity which they afterwards attained; but they were, on this account, only the more fascinating. Some have conjectured that Mary's beauty has been extolled far beyond its real merits; and it cannot be denied, that many vague and erroneous notions exist regarding it. But that her countenance possessed, in a pre-eminent degree, the something which constitutes beauty, is sufficiently attested by the unanimous

declaration of all cotemporary writers. It is only, however, by carefully gathering together hints scattered here and there, that any accurate idea can be formed of the lineaments of a countenance which has so long ceased to exist, unless in the fancy of the enthusiast. Generally speaking, Mary's features were more Grecian than Roman, though without the insipidity that would have attached to them had they been exactly regular. Her nose exceeded a little the Grecian proportion in length. Her hair was nearly of the same colour as James V.'s—dark yellow, or auburn, and like his, clustered in luxurious ringlets. Her eyes which some writers, misled by the thousand blundering portraits of her, scattered every where, conceive to have been gray or blue, or hazel, were of a chestnut colour—darker, yet matching well with her auburn hair. Her brow was high, open and prominent. Her lips were full and expressive, as the lips of the Stuarts generally were; and she had a small dimple in her chin. Her complexion was clear, and very fair, without a great deal of colour in her cheeks. Her mother was a woman of large stature and Mary was above the common size. Her person was also finely proportioned, and her carriage exceedingly graceful and dignified."

INTERNAL IMPROVEMENTS.

The following brief sketch, from the *Yeoman's Gazette*, of the Canals and Rail Roads, finished, commenced, or intended, in the United States, appears to have been carefully made, and is an article of some value:

1. Middlesex Canal.—This has been finished and in operation for several years; its length is 29 1-2 miles; it has 136 feet of lockage. It runs from Boston harbor to Chelmsford, in this county.

2. Blackstone Canal.—This undertaking is not yet finished, but is in

rapid progress; its length is 45 miles, from Worcester, Mass. to Providence, R. I.

3. Farmington Canal.—This is unfinished.—Length 17 miles, from Northampton, Mass. to New-Haven, Conn.

4. Hudson and Erie Canal.—This is in operation. Length 393 miles, from Albany to Buffalo, N. Y.

5. Champlain Canal.—Completed; length 63 miles, from Albany to Whitehall.

6. Oswego Canal.—Completed; length 38 miles, from Salina to Oswego, connecting the Hudson and Erie Canal with Lake Ontario.

7. Seneca Canal.—Completed; its length 20 miles, connecting the Seneca and Cayuga Lakes with Hudson and Erie Canal.

8. Delaware and Hudson Canal.—Length 65 miles, from Delaware and Orange County, to the Hudson near Kingston.

9. Morris Canal.—This is in progress; its length 86 miles, from Easton to Newark, N. J.

10. Chesapeake and Delaware Canal.—Completed; length 14 miles from Delaware river to Chesapeake bay.

11. Port Deposit Canal.—Completed; length 10 miles, from Port Deposit on the Susquehannah to the Maryland line.

12. Chesapeake and Ohio Canal.—This was begun on the 4th of July last, when ground was broken by the President of the United States. Length 360 miles, from Georgetown, D. C. to near Pittsburg, Penn.

13. Ohio State Canal.—Unfinished: length 306 miles, from Cleveland on Lake Erie to the Ohio at the mouth of the Scioto.

14. Miami Canal.—Unfinished; length 265 miles, from Cincinnati to the Maumee, near the head of Lake Erie.

15. Lehigh Canal.—Unfinished; length 46 miles, from Stoddardsville,

on the Lehigh, to Easton, on the Delaware.

16. Little Schuylkill Canal.—Its length 25 miles, from the mouth of Little Schuylkill river to the coal mines.

17. Conestago Canal.—Length 18 miles, from Lancaster to the mouth of Conestago creek.

18. Schuylkill Canal.—Finished; length 108 miles, from Philadelphia to Mount Carbon.

19. Union Canal.—Finished; length 79 miles, from Reading to Middletown.

20. Pennsylvania Canal.—In progress; it having been commenced at both extremities; length 296 miles, from Middletown to Pittsburgh.

☞ The three last mentioned canals form a line from Philadelphia to the Ohio, at Pittsburgh, and may be considered parts of the same great enterprise.

21. Ohio and Erie Canal.—Its length 213 miles, from Pittsburgh to Erie, on Lake Erie.

22. Delaware Canal.—This will run from Philadelphia to meet the Delaware and Hudson canal. It has already been begun.

23. James and Kenawha Canal.—This will run from Richmond to Kenawha.

24. Dismal Swamp Canal.—Finished; length 33 miles, from near the mouth of James river to Albemarle Sound.

25. Louisville Canal.—In progress; length 3 miles, to pass the rapids near Louisville, Kentucky.

26. Santee Canal.—In progress; length 150 miles, from Columbia by the Broad and Saluda rivers to Cambridge, and from the Santee to Charleston.

27. Savannah and Altamaha Canal.—Length 66 miles, from Savannah to Altamaha.

The preceding statement gives the names of ten canals, which have been completed by our enterprising

countrymen. These ten traverse a space of 747 miles. Eleven other canals have been commenced, some of which will probably be finished before the year closes. The whole distance, which the several canals now in progress towards completion are expected to extend, is 1644 miles. The remaining seven, whose names and intended location are given in the above list, are calculated to reach 430 miles. The total extent which all these will reach is 2821 miles, nearly equal to the distance from this place to London.

The subject of Rail Roads has attracted much less attention than Canals. But even Rail Roads have not been overlooked.

The Quincy Rail Road has been a considerable time in operation, and far exceeds expectations. Its situation is about 8 miles from Boston; length 3 miles. The Mauck Chunk Rail Road has also been finished; its length is 12 miles. These are the only ones yet finished. The Schuylkill West Branch Rail Road has been begun; its length 8 miles. In addition to these, projects have been on foot, and some advances made towards making Rail Roads from Boston to Providence, 42 miles; from Boston to the Hudson, near Albany, 187 miles; from Albany to Schenectady, 16 miles. There are also Campden and Amboy; the Danville and Pottsville; the Columbia and Philadelphia; and the Baltimore and Ohio Rail Roads.

The Emperor Nero, whose name has long been a synonyme for cruelty, was, during the first five years of his reign, comparable even with Augustus himself in the princely virtues of pity and compassion. When once requested to set his hand to a writ for the execution of a malefactor, he exclaimed, "Quam vellem me nescire literas!" "How much do I wish that I knew neither how to read nor write!"

GENERAL SUMMARY OF THE

RELIGIOUS DENOMINATIONS.

Presbyterian Church. Synods 16. Presbyteries 90. Ministers 1,214. Licentiates 218. Candidates 226. Churches 1,380. Churches vacant 679. Communicants 136,479. *Congregationalists.* Associations 62. Ministers 725. Churches 960. Churches vacant 249. In addition there are from 100 to 150 Unitarian Churches. *Baptist Associations* 190. Churches 3,723. Ministers 2,577. Baptisms 238,654. *Prot. Episcopal.* Clergymen 486. Churches 598. Communicants 24,075. *Meth. Episcopal.* Districts 83. Circuits 890. Preachers 1,465, besides a large number of Local Preachers. Number of members 331,997. *Free Will Baptist.* Ministers 242. Churches 335. Licentiates 39. Communicants 12,000. *German Reformed.* Churches 409. Ministers 90. Communicants 30,000. *Reformed Dutch.* Synods 2. Classes 16. Churches 159. Ministers, about the same. Communicants 14,900. *Evangelical Lutheran.* Ministers 20. Congregations 800. *Roman Catholics,* 699,000, *Quakers or Friends.* Whole population 750,000, *Universalists.* Societies 250. Ministers 140. *Swedenborgians.* Societies 12. Ministers 50. Whole population 100,000. *Shakers.* Societies 16. Preachers 49. Population 5,400. *Cumberland Presbyterians.* Congregations 69. Ministers 69. *Christians.* Ministers 250. Churches 259. Communicants 20,000. *Seventh Day Baptists.* Churches 18. Ministers 29. Communicants 2,862. *Six Principle Baptists.* Churches 15. Ministers 29. Communicants 1,500. *Funkers.* Churches 33. Ministers 39. Communicants 3,000. *Mennonites.* Churches 225. Ministers 260. Communicants 23,000. *Free Communion Baptists.* Churches 32. Ministers 23. Communicants 1,284. *Several small sects of Methodists* not included in the preceding List. Ministers 255. Members 11,214.

Whole No. of Denominations mentioned 22. Whole No. of Ministers in 20 Denominations (exclusive of Roman Catholics, Quakers, and Local Methodist Preachers,) 8,197.

Note. Entire accuracy in our Statistical Tables is not pretended, and is indeed impossible. The Statistical Documents published by the respective Denominations are in most cases extremely imperfect. We shall pursue this subject in the course of a few months, and shall endeavour to make our statements as full and as accurate as may be. The Documents from which we have derived most of our facts, in regard to the Religious Denominations, were published in 1827—a small part in 1828. In reference to the smaller sects, we are indebted to "Benedict's View of All Religions," a valuable work published in 1824.

American Education Society's Journal.

FOREIGN.

THE SOUTH.—The war between Buenos-Ayres and Brazil, still presses heavily upon these countries, and neither seems willing to make concessions, which might evince a disposition for an amicable arrangement of any of the essential points of controversy. The Rio Herald, received by the Editor of the National Gazette, in speaking of the war with Buenos-Ayres, says it is ruinous, and its termination ardently desired by the inhabitants of Rio, and indeed by the whole province. Bitter complaints are made respecting the mal-administration of the Bank of Brazil, a law for the reformation of which was before the Chamber of Deputies. The Herald of the 7th June observes—"To such a height has the deficiency of small notes arrived, as to paralyze the most petty transactions and even to render it inevitable to purchase the common necessities on credit;—any person who seeks relief at that establishment (the Bank) not only is sure to return without change, but may consider himself unfortunate if he does not either lose his note or get his bones broken." Certainly the last alternative is no less uncomfortable than extraordinary."—*Balt. Gaz.*

ENGLAND.—The contest for members of Parliament from *Clare, Ireland*, has terminated in Mr. O'Connell's favour, notwithstanding the general popularity of his opponent, Mr. Fitzgerald. The return by the sheriff has been formally protested against, as contrary to law, Mr. O'C. being a Roman Catholic.

On the motion for the House of Commons, on the 11th, to go into a Committee of Ways and Means, Mr. Stuart called the attention of the House to the duties, almost amounting to prohibition, imposed by the American Tariff on the importation of British manufactures and produce. It was too late to originate any measure on the subject in the present Session: but he thought the country ought to have the satisfaction of knowing that the subject had attracted the attention of his Majesty's government.

In the House of Commons, on the 14th, Mr. Huskisson gave notice that he would move, on Thursday, (17,) that a humble Address be presented to his Majesty, for the purpose of having laid on the table any communications which had passed with this Government and the United States of America, and copies of instruction sent to his Majesty's Minister in that country, relative to the late Tariff.

SPAIN.—"Dull, dark, and gloomy." Ignorance and fanaticism are brooding upon the land.

PORTUGAL.—The constitution is prostrated, and the traitorous Miguel has been proclaimed King. The servile Cortes are

but tools in the hand of the usurper, with which he works his infamous designs. Lisbon has long been his, and we are sorry to hear that his power is extending. All the ambassadors of the other Courts of Europe have withdrawn from the country. Oporto, spite of the resistance of the Constitutionalists, has been compelled to yield; but before giving the notice we have received, from the English papers, of the surrender of that city, it may be well to show what was the previous opinion with regard to this usurpation—the further success of the traitor, can, of course, have no other effect than to heighten the disgust of the friends of liberty.

We are sure that however indignant the public will be, they will not be surprised at being informed that Don Miguel completed his treason, by causing himself to be proclaimed King by his slavish banditti—the Cortes. They met on the 23d, not to deliberate, but to receive and obey the orders of their traitor master. As if to show his contempt of all religion, he obliges a Bishop to assert what he knows to be utterly false, and to declare that the Crown belongs of right to the rebel, who swore, when he took the oath as Regent, that the Crown was not his, but his brother's. In perfect keeping with these treasonable proceedings was the first decree issued by the traitor, for recalling all those who had been pronounced rebels by this same Bishop a year ago, and punished as outlaws.

There is no language sufficiently strong, no terms sufficiently expressive, to convey all we feel and think with respect to this Arch-Traitor. His treason has all the qualities of baseness, of meanness, of immorality and irreligion. It is not redeemed, it could not be redeemed—but it is not even palliated or softened by a single trait of virtue or even of courage. All is of the blackest dye. He has not, as other Traitors have done, won the Crown by valour in the field, or by talents in the Cabinet. He had not a grievance to complain of, not a wrong to remedy. His passions had not been inflamed by any ill treatment on the part of his Sovereign and his Brother. Like *Marbath*, he might say of his Brother, "He hath honoured me of late." All confidence had been placed in him; the power of a King, every thing but the name.

That his success will be permanent—that the Crown will be firm upon his head, we do not believe, and assuredly we do not desire. Treachery so atrocious, and treason so infamous, deserve the most signal punishment; and we shall be greatly disappointed if that punishment be long delayed.

Surrender of Oporto.—The hopes of the public are finally disappointed, with regard

to the result of the anticipated struggle in Portugal, and Miguel I. is absolute king, now reigning with as little opposition or controul at Oporto, as at Lisbon. In the former city he can even command a double round of illuminations, a double explosion of *Te Deums*, and sky-rockets of piety and gun-powder, for adding success to his kingly elevation. By two vessels which arrived yesterday, off Dover, (the *Jane Brown* and the *True Love*), we have received letters from Oporto of the 5th inst. inclusive, and nothing could be more disastrous to the Junta than the intelligence which they communicate.—The army of Don Miguel I. was in possession of the city. The troops of Don Pedro had been completely dispersed, and their leaders had taken refuge on board the steam-boat in the Douro. Such order as the Miguelists mean to give and to maintain had been perfectly established, and no trace existed of any resistance to the usurper's power. The English families who had embarked with their goods and treasure on board the ships of war or merchantmen in the river, seeing that no plunder or disturbance followed the entry of the absolutists, had either disembarked or were about to do so, in order to return to their homes and resume their business. The work of confiscation and plunder was reserved for the natives who had hoisted, without being able to support, the standard of fidelity and freedom. The force of Don Miguel in Oporto is stated to amount to 10,000 men, and thirty pieces of cannon, probably a great exaggeration. A body of guerrillas, which endeavoured to reap its harvest of pillage and confusion had been resisted and expelled by the force appointed to watch over the tranquillity of the place. The constitutional troops have disbanded without striking a blow. Those of them who can make their peace with the Miguelists, will again enter the ranks, while such as are of higher rank, or more deeply compromised, will endeavour to make their escape out of the country by sea or land. It would appear that the official bulletin of the Lisbon Gazette, descriptive of the state of matters at Grijó, on the 1st inst. was perfectly correct. The constitutional army, which was there to make a stand, broke up and retreated without striking a blow. In the Gazette of the 1st, we find a despatch from Villa Flor, from which we ought to have anticipated a different result. It speaks of his having visited the advanced post along with Baldanha, and having found every thing satisfactory. On the same day they began their retreat, and on the 2d, when the inhabitants of Oporto went to the heights to witness the battle, they saw only a flight. They appear not to have stopped till they reached the city, which they entered on the 2d, cutting down a part of the bridge of boats over the Douro, connecting Oporto with the southern suburbs, in which the merchants have their wine stores.—On the 3d the Miguelites advanced, and on the 4th

were employed in passing the river and taking up their quarter in the city. No resistance was made, and no blood was shed, but that of two persons who uselessly vociferated in the streets, 'the Constitution or death' and met with the latter.

RUSSIA AND TURKEY.—After a very obstinate defence, Brailow has at length surrendered. On the 15th June, amidst clouds of dust and smoke arising from the explosion of a mine, and in the face of a heavy and well directed fire from the Turks, the Russians attempted to take the place by storm; but the assault was unsuccessful. A most desperate action ensued, with considerable loss on both sides. On the 16th, more mines were blown up—on the 17th, the Turks requested an armistice of ten days, but obtained only a truce of twenty-four hours—at the expiration of that time the surrender was made. This is but a prelude—the following gives some of the further operations of the imperial army:

THE RUSSIAN ARMY.—"The garrison of Brailow has received permission to retire to Silistria, but as the Russians are beyond Mutchin and before Silistria, we do not know which way the garrison of Brailow can retreat. It is said that great quantities of ammunition, and above 180 cannons, were found in the place.

From the Camp Karassou, June 24.—The Imperial camp was removed this morning, with the Corps d'Armee of General Roudzewitch, to Karassou, where the Emperor will remain till those movements of concentration are completed, which were announced in our last bulletin.

We have just taken possession of the fortification of Brailoff. In conformity with the terms of the capitulation of that fortress the troops to whom its defence was confided, have abandoned all the artillery which they possessed, as well as the stores which belonged to the Turkish Government and are themselves to be sent back towards Silistria. Already 1,200 men are on the march towards that city, escorted by the regiment *de Perme*. We do not exactly know the number of guns and standards, nor the quantity of provisions of all sorts, which have fallen into our hands, through the conquest of Brailoff, the courier who brings those details not having as yet arrived at the head-quarters of the Emperor.

At Mutchin, 87 pieces of cannon, which defended the ramparts, a considerable quantity of powder, bullets, and arms, large magazines of wheat and barley, and four standards, as well as all the ships of the Turkish flotilla which had escaped from the battle of the 28th, are in our power.—We have learned on this occasion, that Achmed Bey, who commanded the flotilla, has been killed in

the same battle, while attempting to reach Brailoff in a small boat.

This morning Lt. General Ruddiger sent to the Emperor the keys of Kustendgi, which he had vigorously cannonaded on the 20th. It was the regiment of Marshal the Duke of Wellington, which was the first to enter the fortress, at two o'clock in the afternoon. The garrison surrendered on condition of being sent to Pravodi. We have found at Kustendgi 36 pieces of cannon; and a convoy of 36 sail of merchantmen have just entered, which came from Odessa, laden with provisions. The possession of this fortress is of great importance to the future provisions of the army. The Seraskier, Hussein Pacha, who was at Schuma, at the head, as they say, of an army of 30,000 men, had sent to the troops which formed the garrison of Kustendgi, and of which one detachment had been put to flight at the passage of the Danube, an order to defend the place to the last extremity. Thanks to the vigilance of our parties of Cossacks, the courier by whom this order was sent fell into our hands.

Two hours after the news had been received of the fall of Kustendgi, the Emperor received that of the taking of Hirsova. That fortress surrendered to Lieut. Gen. Prince Madatoff. It contained 1200 regular troops, but the inhabitants who ought to have supported them, had no wish to defend themselves, and they have declared, in capitulating, that they would not enter Silistria, whither they were to be transported with the rest of the garrison, because they considered it useless to fight.

At Hirsova, we captured 14 standards, 50,000 bullets, 3,500 pounds of powder, and a considerable supply of barley and corn.

The last French papers mention a report that the siege of Brailow has cost the Russians between 15 and 16,000 men. The capitulation having allowed the Turks to retire by the Danube, the whole population is said to have followed the garrison which still consisted of 13,500 men, so that when the Russians entered the place they did not find in it a single inhabitant. The cannons on the ramparts were spiked, and the magazines destroyed.

Advices from Odessa to the 14th ult. state that the army preparing to march on Constantinople amounts exactly to 180,000 troops: 20,000 were to be left behind to be employed against the fortresses on the Danube, and prevent their garrisons from making sorties or incursions into the Principalities, and especially into Servia, in which province the Russians were anxious to prevent the Turks from gaining any footing. Fifty-four transports, laden with stores of all kinds of supplies for the army, were to sail from Odessa on the evening of the 14th for Varna and Sizodoli, two ports situated about half way on the coast between the mouth of the Danube and Constantinople.

It would seem that the measures of the

Turkish Government are not very vigorous. We have this from the Gazette de France:

Eye witnesses affirm that the number of troops destined for the defence of the Bosphorus and the Dardanelles does not exceed, at the utmost, 20,000 men. One corvette, 12 fire ships, 12 row-boats, 6 large vessels laden with cannon, ammunition, &c. have lately left the port of Constantinople, part for the Dardanelles, and part for the fortresses on the Black Sea.

On the 2d, there was a grand review at the summer palace at Beschiktash. On the 6th, 6,000 militia arrived from Asia, and have been sent towards the Danube.

A firman has lately been published, calling upon the people to be ready to march in a mass, with the Grand Vizier, against the Russians. Nevertheless, all the measures of the Government show a spirit of moderation, which indicates that it does not intend to urge the Mahomedan people to the extreme of fanaticism.



Wabash and Miami canal.—We understand that the Commissioners of the Wabash and Miami canal, held their second meeting at Fort Wayne, on the 24th of last month; and after having made the necessary preparations for commencing the work, adjourned until the first of September.

So long an adjournment became necessary, in order to procure from N. Y. the necessary instruments.

Two of the commissioners immediately repaired to the Ohio canal line, for the purpose of engaging, if possible, a practical Engineer, in which they have, we understand, been successful.

From the spirited and determined manner in which they have entered upon their duties, but little doubt can now be entertained of their being able to lay before the next Legislature, such information as will enable that body to act decisively.

The Suicides in Paris during the year 1827, are stated at 1265 of which 913 were occasioned by gaming. Ye who love to follow European fashions look at this—and tremble.

NOTICE.

The Examination of the Students of the Miami University will commence on Friday the 19th inst. The Commencement will take place on the Wednesday following—and there will be likewise exhibitions on the evenings of Monday and Tuesday.

The friends of the institution will, it is hoped, make manifest their interest for its welfare and prosperity, by being present on these occasions.

POETRY.



SELECTED.

THE MARRIAGE SCENE.

Young, chaste and lovely—pleased, yet half afraid,

Before yon altar droops a plighted maid,
Clad in her bridal robe of taintless white,
Dumb with the scene, and trepid with delight;

Around her Hymenial guardians stand,
Each with a tender look, and feeling bland;
And oft she turns her beauty-beaming eye,
Dimm'd with the tear of happiness gone by!
Then coyly views, in youth's commanding pride,

Her own adored one panting by her side;
Like lilies bending from the noontide blaze,
Her bashful eye-lids droop beneath his gaze;
While love and homage blend their blissful power,

And shed a halo round his marriage hour!
What though his chance-abounding life ordain

A path of anguish and precarious pain;
By weal or woe, where'er compell'd to rove,
A cot's a palace by the light of love!
There beats one heart which, until death, will be

A gushing, glowing fount of sympathy:
One frownless eye to kinle with his own,
One changeless friend when other friends are flown;

O! sanction Thou the love-united pair,
Fountain of Love! for thou art present there.

R. Montgomery.

From the Ladies' Magazine.

"IT SHALL BE WELL."

Say unto the Righteous, it shall be well with him. *Holy Writ.*

"It shall be well"—the conqueror's word
When vanquished realms salute him lord
Gold, honour, titles, power confers
Upon his faithful followers,
Yet dares not bid fame's clarion swell,
Bearing the sound—"it shall be well."

"It shall be well"—the Youth hath found
Joys, like young roses, clustering round;
He dreams, might there no blighting fall,
O! he could win and wear them all;
What promise can his fears dissel?
That holy one—"it shall be well."

He gains it—yet life's wintry day
Hath swept those clustered joys away,
Scattered like rose leaves on the wind—
But lives the promise in his mind?
O, ne'er again his sorrows tell,
Cling to the hope—"it shall be well."

"It shall be well"—there needs no more,
The cup of bliss is brimming o'er;
Joys—they are all by Goodness lent,
Grief—they are all by Mercy sent—
That promise ours where'er we dwell,
Prison or palace "shall be well."

"It shall be well"—when spring is bright,
And well 'mid winter's chilling night;
The mind's dark storms were hushed in peace
As rainbows bid earth's tempests cease,
When on the tear-stim'd spirit fell
Heaven's beam where glowed "it shall be well."

CORNELIA.

RESURRECTION.

Hark! from the deep of heaven, a trumpet sound

Thunders the dizzy universe around;
From north to south, from east to west, it rolls,

A blast that summons all created souls!
And swift as ripples rise upon the deep,
The dead awaken from their dismal sleep:
The sea has heard it!—coiling up with dread,
Myriads of mortals flash from out her bed;
The graves fly open, and, with awful strife,
The dust of ages startles into life!

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